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7 They that dwell under his shadow shall [1]return; they shall revive *as* the corn, and grow as the vine: °the scent thereof *shall be* as the °wine of Lebanon.

J[2] (p. 1223)

8 Ephraim °*shall say*, "What have I to do any more with idols? °I have heard *Him*, °and observed Him: °I *am* like a green fir tree.

H[3]

°From Me is °thy fruit found.

A (p. 1208)

9 °Who *is* °wise, and he shall understand these *things?* °prudent, and he shall know them? for the ways of [1]the LORD *are* °right, and the °just shall walk in them: but the °transgressors shall °fall therein."

**7 the scent thereof**=his memory or remembrance [pleasant] as, &c. So the Sept.
**wine.** Heb. *yayin.* Ap. 27. I.
**8 shall say.** In obedience to the command in *v.* 1.
**I have heard**=I have heard and obeyed.
**and observed**=and regarded. Contrast 13. 7.
**I am like:** or, I like a green cypress [will overshadow him]. A verb must be supplied. Referring to "shadow" in *v.* 7.
**From Me, &c.** This member ("H[3]") is Jehovah's reply. Note the emphatic "I" repeated. Cp. Jer. 31. 18.
**thy fruit found.** Fruitfulness provided, as well as protection and grace.
**9 Who is wise . . . ?** Fig. *Erotēsis.* Ap. 6. Concluding the whole book, like Ps. 107. 43.
**wise.** Heb. *chākām* (adj.). See note on Prov. 1. 2. Cp. Ps. 107. 43. Jer. 9. 12. Dan. 12. 10.
**prudent**=[who is] understanding? Heb. *bīnah.* See note on Prov. 1. 2. Here it is the passive=gifted with understanding. **right**=upright. Ref. to Pent. (Deut. 32. 4). Cp. Job 26. 14; 36. 23. Pss. 18. 30; 77. 19; 145. 17. Prov. 10. 29. Dan. 4. 37. **just**=righteous. **transgressors.** Heb. *pāsha'*. Ap. 44. ix. **fall therein**=stumble in them. Cp. Ps. 119. 165. Prov. 4. 19; 10. 29; 11. 5; 15. 9. Mic. 2. 7. Nah. 3. 3. 1 Cor. 1. 23, 24. 1 Pet. 2. 7, 8.

# JOEL.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Alternation.*)

1. 1. THE TITLE.

C[1] | **A** | 1. 2, 3. CALL TO HEAR.
**B** | 1. 4–13. JUDGMENTS. INFLICTED.
*A* | 1. 14—2. 17. CALL TO REPENT.
***B*** | 2. 18—3. 21. JUDGMENTS. REMOVED.

For the CANONICAL order and place of the Prophets, see Ap. 1, and p. 1206.
For the CHRONOLOGICAL order of the Prophets, see Ap. 77.
For the *Formulæ* of Prophetic utterance, see Ap. 82.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Inter-relation of the Minor (or Shorter) Prophets, see p. 1206.
For the References to the Pentateuch by the Prophets, see Ap. 92.

Joel's prophecy is undated. No references are made to *time*, because it looks onward to the time of the end, and to the events that will usher in "the Day of the LORD".

As Hosea was sent to guilty Israel, so Joel was sent to guilty Judah. Hosea's "burden" relates to the end of the Northern Kingdom; Joel's prophecy relates to the end of the Kingdom of Judah, and probably covers the last seven years of Zedekiah. In that case he would commence in the fifth year of Jehoiachin's captivity, the very year that Ezekiel begins, and 100 years after Isaiah ends. If "Joel completed his prophecy before Amos collected his" (as alleged), then, in the period of Uzziah-Jeroboam II, which ended in 687 B.C., there is no historical background for Joel's burning words concerning Judah and the great "Day of the LORD".

Similar passages in Joel 3. 16 and Amos 1. 2 no more prove that Amos quoted from Joel than they prove that Joel quoted from Amos. The same may be said of Joel 1. 15 and Isa. 13. 6.

In Joel's summons to fasting and prayer, many as are the classes invited, no mention is made of the royal house; and, throughout his prophecy, no king of Judah is mentioned later than Jehoshaphat, and then only in connection with his "valley".

But if the period covered by Joel be taken as from 488 to 477 B.C., then we have, as contemporaries:—

| | | |
|---|---|---|
| Jeremiah | in Jerusalem; | All prophesying together during the last seven years of the kingdom of Judah. |
| Joel | in Judah; | |
| Daniel | in Babylon; | |
| Ezekiel | in Babylonia and in the Land. | |

# JOEL.

TITLE 488-477?

**1** °THE word of °the LORD that came to °Joel °the son of Pethuel.

**A** (p. 1224)

**2** °Hear this, °ye °old men, and give ear, all ye inhabitants of the land. °Hath this been in your days, or even in the days of your fathers?
**3** °Tell ye your °children of it, and *let* your °children *tell* their °children, and their °children another generation.

**B** A¹ (p. 1225)

**4** °That which the °palmerworm hath left hath the °locust eaten; and that which the locust hath left hath the °cankerworm eaten; and that which the cankerworm hath left hath the °caterpiller eaten.

A² B a

**5** Awake, ye drunkards, and weep; and howl, all ye drinkers of °wine,

b

because of the °new wine; for it is cut off from your mouth.
**6** For °a nation is come up upon °My land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.
**7** °He hath laid °My vine waste, and °barked °My fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

C c

**8** °Lament like a virgin girded with sackcloth for the husband of her youth.

d

**9** The °meat offering and the °drink offering is cut off from the house of [1]the LORD; the priests, [1]the LORD'S °ministers, mourn.
**10** The °field is °wasted, the °land mourneth; for the corn is wasted: the °new wine is dried up, the oil languisheth.

*B a*

**11** Be ye ashamed, O ye husbandmen; howl, O [2]ye vinedressers,

*b*

for the wheat and for the barley; because the harvest of the field is perished.
**12** The [7]vine is dried up, and the [7]fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of °men.

*C c*

**13** Gird yourselves, and lament, ye priests: howl, [2]ye °ministers of the altar: come, °lie all night in sackcloth, ye ministers of my °God:

*d*

for the [9]meat offering and the [9]drink offering is withholden from the house of your °God.

**1 TITLE.** **The word of the LORD.** Therefore not Joel's. This is the Divine key to the book: Joel's pen, but not Joel's words. Cp. Acts 1. 16 for a similar fact concerning David.
**the LORD.** Heb. Jehovah. Ap. 4. II.
Joel = Jehovah [is] GOD.
**the son of Pethuel.** This does not imply that Pethuel was a prophet. It merely distinguishes this Joel from others of the same name.
**2 Hear.** Note this indication of the formula of Joel's prophetic utterances. See Ap. 82.
**ye.** Heb. has no proper vocative. The simple Noun with the Article takes its place.
**old men.** Not official elders, but those whose memory goes back farthest.
**Hath . . . ?** Fig. *Erotēsis* (Ap. 6), for emphasis. Cp. 2. 2.
**3 Tell ye your children.** Ref. to Pent. (Deut. 4. 9; 6. 6, 7; 11. 19). Ap. 92. Cp. Ps. 78. 3–8.
**children** = sons. Note the Fig. *Climax* (Ap. 6).

**1. 4–13** (**B**, p. 1224). JUDGMENTS. INFLICTED. (*Division.*)

**B** | A¹ | 4. The Destroyers. Symbolical and General.
| A² | 5–13. The Destruction. Literal and Particular.

**4 That which, &c.** Ref. to Pent. (Deut. 28. 38). Cp. 2. 25. The English of this verse is beautifully idiomatic, but twelve Hebrew words condense the whole. See below.
**palmerworm.** This is named first of four different stages of the locust. English = hairy caterpiller; Heb. *gāzām*, or the gnawer. The *pupa* stage.
**locust.** Heb. *'arbeh* = the swarmer. The *imago* stage.
**cankerworm.** Heb. *yelek* = the devourer.
**caterpiller.** Heb. *hasil* = the consumer. The *larva* stage. Cp. 2. 25, and Nah. 3. 15, 16.
These four words show the completeness of the destroying agencies. The Heb. reads:—

"Gnawer's remnant,
Swarmer eats:
Swarmer's remnant,
Devourer eats;
Devourer's remnant,
Consumer eats."

**1. 5–13** (**A²**, above). THE DESTRUCTION. LITERAL AND PARTICULAR. (*Alternations.*)

**A²** | **B** | a | 5–. PEOPLE. Call to Awake and Howl.
| | b | –5–7. Reason. Vine and Fig. Laid waste.
| | **C** | c | 8. LAND. Call to Lament.
| | | d | 9, 10. Reason. Offerings cut off.
| *B* | *a* | 11–. PEOPLE. Call to be Ashamed and Howl.
| | *b* | –11, 12. Reason. Corn and Wine perished.
| | *C* | *c* | 13–. PRIESTS. Call to Lament.
| | | *d* | –13. Reason. Offerings withholden.

**5 wine.** Heb. *yayin*. Ap. 27. I.
**new wine.** Heb. *'āsis*. Ap. 27. V.
**6 a nation.** See 2. 20; and cp. Dan. 11. Put for the great destroying powers which are symbolized in *v.* 4 by the locusts. Cp. 2. 2, 11, 25. Rev. 9. **My land.** So called because Jehovah is about to put in His claim. The end-time is here referred to, when He will do this: "the day of the LORD". See *v.* 15, and 2. 1, &c.
**7 He.** The nation of *v.* 6. **My vine . . . My fig tree.** Note this "My", for Jehovah is about to recover His People Israel, as the issue of "the day of the LORD". Cp. Ps. 80. 8, 14. Isa. 5. 1–6; 27. 2. Hos. 10. 1. Also for the fig-tree cp. Hos. 9. 10. Matt. 21. 19. Luke 13. 6, 7. **barked** = reduced to splinters or chips. Heb. *k^eṣāphāh*. Occurs only here. The root is connected with foam, cp. Hos. 10. 7.
**8** Lament. Fem. agreeing with "land", *v.* 6. **9 meat offering** = the meal or gift offering. Heb. *minchāh*. See Ap. 43. II. iii. Ref. to Pent. (Lev. 2). Ap. 92. Cp. 2. 14. **drink offering.** Ref. to Pent. (Ex. 29. 40. Lev. 23. 13. Num. 15. 3–10) and Ap. 92. See Ap. 43. II. x. **ministers.** Ref. to Pent. (Num. 3. 6, &c.). Ap. 92. **10 field . . . wasted.** Note the Fig. *Paronomasia* (Ap. 6). Heb. *shuddad . . . sādeh*. **land** = soil. Heb. *'ădāmāh*. Not the same word as in *vv.* 2, 6, 14, &c., in this book; but the same as in 2. 21. Verses 10–12 show why the offerings cannot be brought. **new wine.** Heb. *tīrōsh*. Ap. 27. II. Same word as in 2. 19, 24. Not the same as in *v.* 5 and 3. 18. **12 men.** Heb. *'ādām*. Ap. 14. I. **13 ministers of the altar.** Ref. to Pent. (Ex. 30. 20). Ap. 92. **lie all night, &c.** The symbol of mourning; cp. 2 Sam. 12. 16. **God.** Heb. Elohim. Ap. 4. I.

A D F (p. 1226) 488-477

14 Sanctify ye a fast, call °a solemn assembly, °gather the elders *and* all the inhabitants of the land *into* the house of [1]the LORD your [13]God, and cry unto [1]the LORD,

G

15 Alas for the day! for °the day of [1]the LORD *is* at hand, and as a °destruction from °the ALMIGHTY shall it come.

H

16 °Is not the meat cut off before our eyes, *yea*, °joy and gladness from the house of our [13]God?

17 °The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do °the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O [1]LORD, °to Thee will I cry: for °the fire hath devoured the pastures of the °wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto Thee: for the °rivers of waters are dried up, and the fire hath devoured the pastures of the [19]wilderness.

E J

**2** Blow ye the trumpet in °Zion, and °sound an alarm in °My °holy mountain: let all the inhabitants of the land tremble:

K

for °the day of °the LORD cometh, for *it is* nigh at hand;

L

2 °A day of darkness and of gloominess, a day of clouds and of thick darkness, as the °morning spread upon the mountains: °a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 °A fire devoureth before °them; and behind them a flame burneth: the land *is* as °the garden of Eden before them, and behind them °a desolate wilderness; yea, and nothing shall escape them.

4 °The appearance of them *is* as the appearance of horses; and as °horsemen, so shall they run.

5 °Like the noise of chariots °on the tops of mountains shall they °leap, like the noise of a flame of fire that devoureth the stubble, °as a strong people set in battle array.

6 Before their face the °people shall be much pained: all faces shall gather °blackness.

7 They shall run like mighty men; they shall climb the wall like °men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one °thrust another; they shall °walk every one in his path: and *when* they fall upon the °sword, °they shall not °be wounded.

**1. 14—3. 27** (*A*, p. 1224). CALL TO REPENTANCE. (*Simple and Extended Alternations.*)

A | D | F | 1. 14. Call to Fast.
G | 1. 15. Reason.
H | 1. 16–20. Consequences.
E | J | 2. 1–. Call to Blow the Trumpet.
K | 2. –1. Reason.
L | 2. 2–11. Consequences. } People.
D | *F* | 2. 12–13–. Call to Fast.
*G* | 2. –13. Reason.
*H* | 2. 14. Consequences.
*E* | *J* | 2. 15–17–. Call to Blow the Trumpet.
*K* | 2. –17. Reason.
*L* | 2. 18—3. 21. Consequences. } Priests.

**14** a solemn assembly = a day of restraint. Heb. *'ăzārāh*. Occurs only here, in 2. 15; 2 Kings 10. 20; and Isa. 1. 13. Ref. to Pent. (Lev. 23. 36. Num. 29. 35. Deut. 16. 8) where the fem. form *'āzereth* is used (Ap. 92). It is found also in 2 Chron. 7. 9. Neh. 8. 18.

gather the elders. There being no mention of a king in this book is held by some as pointing to the time of Athaliah's usurpation. But see notes on p. 1224, and Ap. 77.

**15** the day of the LORD. See note on Isa. 2. 12. This is the great subject of Joel's prophecy, already then "at hand".

destruction from the ALMIGHTY. Note the Fig. *Paronomasia* (Ap. 6). Heb. *k^eshod mishshaddai* = mighty destruction from the ALMIGHTY. Cp. Isa. 13. 6.

the ALMIGHTY = the All-bountiful. Heb. *Shaddai*. Ap. 4. VII. In this connection it is similar to "the wrath of the Lamb" (Rev. 6. 16, 17) in its violent contrast. **16** Is not . . . ? Fig. *Erotēsis*. Ap. 6.

joy and gladness. Ref. to Pent. (Deut. 12. 6, 7; 16. 11, 14, 15).

**17** The seed, &c. Note the Fig. *Anabasis* (Ap. 6) in this verse. **18** the beasts. Cp. Hos. 4. 3.

**19** to Thee will I cry. Cp. Ps. 50. 15.

the fire. Cp. 2. 3.

wilderness = common land.

**20** rivers = waters of the *Aphīḳīm*. See note on "channels", 2 Sam. 22. 16.

**2. 1** Zion. See Ap. 68.

sound an alarm. Ref. to Pent. (Num. 10. 5, 9). Ap. 92.

My. Note the Pronoun, and see notes on 1. 6, 7.

holy mountain = mountain of My sanctuary.

holy. See note on Ex. 3. 5.

the day of the LORD. See notes on 1. 15. This is the subject of the book. Cp. Obad. 15. Zeph. 1. 14, 15.

the LORD. Heb. Jehovah. Ap. 4. II.

**2** A day, &c. Cp. Amos 5. 18, 20.

morning = blackness, or darkness. Heb. *shaḥar*. A *Homonym* with two meanings: (1) *to be black* or *dark* (Job 30. 30). Hence put for seeking in the early morning while yet dark (Pss. 78. 34; 63. 1. Prov. 1. 28. Isa. 26. 9. Hos. 5. 15, &c.); (2) *dawn* or *morning* (Gen. 19. 15; 32. 24, 26. Josh. 6. 15. Hos. 6. 3; 10. 15, &c.).

a great people. Symbolized by the locusts in 1. 4.

**3** A fire, &c. Cp. 1. 19, 20.

them. The northern army (*v.* 11) symbolized by the locusts of 1. 4.

the garden of Eden. Ref. to Pent. (Gen. 2. 8; 13. 10). Ap. 92. Cp. Isa. 51. 3. Ezek. 36. 35.

a desolate wilderness. Cp. 3. 19. Ps. 107. 34.

**4** The appearance of them: i.e. the army of *v.* 20, horsemen = war-horses (Hab. 1. 8). **5** Like symbolized by the locusts of 1. 4. Cp. Rev. 9. 7.

the noise, &c. Cp. Rev. 9. 9. Connect this with the end of *v.* 4.

on the tops, &c. The Heb. accents connect this with the leaping, not with the chariots.

leap = rattle along.

as a strong people. Cp. *v.* 2. Not locusts. The symbol must not be confused with what is symbolized.

**6** people = people's.

blackness = paleness.

**7** men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

**8** thrust = jostle, or press.

walk = march, as in *v.* 7.

sword = weapons. Heb. *shelaḥ* = missiles, supposed to be "a late word" because not used earlier than 2 Chron. 23. 10; 32. 5. Neh. 4. 17, 23; but it is used in Job 33. 18; 36. 12. Song 4. 13.

they shall not, &c. Cp. Rev. 9. The whole scene belongs to "the day of the LORD". Only confusion arises from not keeping the symbol distinct from what is symbolized.

be wounded = stop.

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9 They shall °run to and fro °in the city; they shall run upon the wall, they shall °climb up upon the houses; they shall °enter in at the windows °like a thief.

10 The earth shall quake before [3]them; the heavens shall tremble: °the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And [1]the LORD shall utter His voice before His army: for His camp *is* very great: for *He is* strong that executeth His word: for [1]the day of [1]the LORD *is* °great and very terrible; and °who can abide it?

*D F* (p. 1226)

12 °Therefore also now, °saith [1]the LORD, °turn ye *even* °to Me °with all your heart, °and with fasting, and with weeping, and with mourning:

13 And °rend your heart, and not °your garments, and [12]turn unto [1]the LORD your °God:

*G*

for °He *is* gracious and merciful, slow to anger, and of great °kindness, and °repenteth Him of the °evil.

*H*

14 °Who knoweth *if* He will °return and [13]repent, and leave °a blessing behind Him; *even* a °meat offering and a drink offering unto [1]the LORD your [13]God?

*E J*

15 [1]Blow the trumpet in Zion, sanctify a fast, call °a solemn assembly:

16 °Gather the People, °sanctify the congregation, assemble the elders, °gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her °closet.

17 Let °the priests, the ministers of [1]the LORD, weep °between the porch and the altar, and let them say, °"Spare Thy People, O [1]LORD, and give not °Thine heritage to reproach, that the °heathen should rule over them:

*K*

°wherefore should they say among the °people, 'Where *is* their [13]God?'"

*L* M[1] (p. 1227)

18 Then will [1]the LORD be °jealous for His land, and pity His people.

19 Yea, [1]the LORD will answer and say unto His People, °"Behold, I will send you °corn, and °wine, and oil, and ye shall be satisfied therewith: and I will no more °make you a reproach among the [17]heathen:

N[1]

20 But I will remove far off from you °the northern *army*, and will drive him into a land barren and desolate, with his face toward °the east sea, and his hinder part toward °the utmost sea, and his °stink shall come up, and his ill savour shall come up, because °he °hath done great things.

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**9 run . . . in the city . . . climb . . . enter**, &c. These are put for the acts of men.

**like a thief.** A thief is a man (not an insect); so are these. Cp. Matt. 24. 43, 44. Luke 12. 39. 1 Thess. 5. 2. 2 Pet. 3. 10.

**10 the sun and the moon shall be dark.** Another proof of what is signified; and that this prophecy concerns what is future. Cp. 3. 15. See Matt. 24. 29. Cp. Isa. 13. 10. Ezek. 32. 7, 8. Acts 2. 20. Rev. 6. 12.

**11 great**, &c. Cp. *v.* 31. Jer. 30. 7. Amos 5. 18. Zeph. 1. 15.

**who can abide it?** Ref. to Pent. (Num. 24. 23). Ap. 92. Cp. Jer. 10. 10. Zeph. 1. 14. Mal. 3. 2.

**12 Therefore**, &c. Another call ("*F*", *v.* 12, corresponding with "F", *v.* 1). See the Structure, p. 1226.

**saith the LORD** = [is] Jehovah's oracle.

**turn ye** = turn ye back, or return.

**to** = quite up to, as in Hos. 14. 1.

**with all your heart.** Ref. to Pent. (Deut. 6. 5).

**and.** Some codices, with one early printed edition, Syr., and Vulg., omit this "and".

**13 rend your heart.** Cp. Pss. 34. 18; 51. 17.

**your garments.** Ref. to Pent. (Gen. 37. 34). Ap. 92.

**God.** Heb. Elohim. Ap. 4. I.

**He is gracious**, &c. Ref. to Pent. (Ex. 34. 6, 7. Num. 14. 18). Ap. 92. Cp. 2 Chron. 30. 9. Neh. 9. 17, 31. Pss. 86. 5, 15; 103. 8; 145. 8.

**kindness** = grace.

**repenteth.** Fig. *Anthropopatheia*. Ap. 6.

**evil.** Heb. *rā'a'*. Ap. 44. viii.

**14 Who knoweth . . .?** That this refers to Jehovah is clear from Jonah 3. 9.

**return** = turn away from [His fierce anger], as in Jonah 3. 9, where it is ascribed to "God". Same word as in *v.* 12.

**a blessing**: i. e. a new harvest. Cp. Isa. 65. 8.

**meat . . . drink offering**, &c. See note on 1. 9, 13.

**15 a solemn assembly** = a day of restraint. See note on 1. 14.

**16 Gather** = Gather in.

**sanctify the congregation** = hallow a convocation. Ref. to Pent. (Ex. 19. 10, 22). Ap. 92.

**gather** = gather out.

**closet** = bridal canopy. See notes on Ps. 19. 5 and Isa. 4. 5. The only three occurrences of Heb. *chuppāh*.

**17 the priests, the ministers of the LORD.** See note on 1. 9.

**between**, &c. Cp. Ezek. 8. 16.

**Spare Thy People**, &c. Ref. to Pent. (Ex. 32. 11, 12. Deut. 9. 26, 29). Ap. 92. Cp. Neh. 13. 22.

**Thine heritage.** Ref. to Pent. (Deut. 32. 9). Ap. 92.

**heathen** = nations.

**wherefore . . .?** Fig. *Erotēsis*. Ap. 6. Ref. to Pent. (Deut. 9. 26-29). Ap. 92. Cp. Pss. 42. 10; 79. 10; 115. 2. Mic. 7. 10.

**people** = peoples.

**2. 18—3. 21** (*L*, p. 1226). CONSEQUENCES. (*Repeated Alternation.*)

*L* | M[1] | 2. 18, 19. Good bestowed. Land and People.
N[1] | 2. 20. Evil removed. Enemy cut off.
M[2] | 2. 21-32. Good bestowed. Land and People.
N[2] | 3. 1-16-. Evil removed. Enemy cut off.
M[3] | 3. -16-18. Good bestowed. Land and People.
N[3] | 3. 19. Evil removed. Enemies cut off.
M[4] | 3. 20, 21. Good bestowed. Land and People.

**18 jealous for His land**, &c. Ref. to Pent. (Deut. 32. 36-43). Ap. 92. These remind us of the concluding words of the "Song of Moses", and sum up the object and outcome of all the events which go to make up "the day of the LORD". **19 Behold.** Fig. *Asterismos* (Ap. 6), to call attention to the "blessing" mentioned in *v.* 14. **corn**, &c. Cp. 1. 10; Mal. 3. 11, 12. The Article is used with each of these in the Hebrew text. **wine.** Heb. *tīrōsh*. Ap. 27. II. **make you a reproach.** See note on "rule", *v.* 17. **20 the northern army.** This is what the "locusts" of 1. 4 are the symbol of. The prophet does not "forget for a moment" the locusts of 1. 4; but, here explains the symbol. Locusts do not come from the north. The armies of Rev. 9, Dan. 11 do. **the east sea**: i. e. the Dead Sea. Cp. Ezek. 47. 18. Zech. 14. 8. **the utmost sea** = the Great Sea. Ref. to Pent. (Deut. 11. 24; 34. 2). Ap. 92. Cp. "hinder" in Zech. 14. 8. **stink shall come up.** Referring to the destruction of Isa. 66. 24. **he.** The invader, the antichrist or beast of Dan. 7 and 8. **hath done great things** = he magnified himself to do great things. Cp. Dan. 8. 9-11; 11. 36, and notes there. This is quite inapplicable to locusts.

M² O¹ P¹ (p. 1228) Q¹

21 °Fear not, O °land; be glad and rejoice:
for [1]the LORD °will do great things.

P²

22 °Be not afraid, ye beasts of the field: for
488-477 the °pastures of the wilderness do spring,

Q²

for the tree beareth her fruit, the fig tree and
the vine do yield their °strength.

P³

23 °Be glad then, ye °children of Zion, and
rejoice in [1]the LORD your [13]God:

Q³

for He hath given you the former rain °moderately, and He will cause to come down for you
the rain, the former rain, and the latter rain
°in the first *month*.
24 And the °floors shall be full of °wheat,
and the °fats shall overflow with [19]wine and oil.
25 And I will °restore to you the years that
the °locust hath eaten, the cankerworm, and
the caterpiller, and the palmerworm, °My great
army which I sent among you.
26 And °ye shall °eat in plenty, and be satisfied, and °praise the name of [1]the LORD your
[13]God, That hath dealt wondrously with you:
and My people °shall never be ashamed.
27 And °ye shall know that ℑ *am* in the
midst of Israel, and *that* ℑ *am* [1]the LORD your
[13]God, and none else: and My people [26]shall
never be ashamed.

O² R

**28 And it shall come to pass °afterward, *that* °I will pour out My °spirit upon °all flesh; and your sons °and your daughters shall °prophesy, your old men shall dream dreams, your young men shall see visions:**
**29 And also upon the °servants and upon the handmaids in those days will I pour out My [28]spirit.**

S

**30 And °I will shew wonders in the heavens and in the earth, °blood, and fire, and pillars of smoke.**
**31 The [10]sun shall be turned into darkness, and the moon into blood, before the [11]great and °the terrible day of [1]the LORD come.**

*R*

**32 And it shall come to pass, *that* whosoever shall call on the name of [1]the LORD shall be delivered**: for °in mount Zion and in °Jerusalem shall be °deliverance, °as [1]the LORD °hath said, and in the °remnant whom [1]the LORD °shall call.

**2. 21-32** (M², p. 1227). GOOD BESTOWED. LAND AND PEOPLE. (*Division.*)

M² | O¹ | 21-27. Temporal blessings.
M² | O² | 28-32. Spiritual blessings.

**2. 21-27** (O¹, above). TEMPORAL BLESSINGS. (*Repeated Alternation.*)

O¹ | P¹ | 21–. Apostrophe to the Soil.
O¹ | Q¹ | –21. Reason.
O¹ | P² | 22–. Apostrophe to the Beasts.
O¹ | Q² | –22. Reason.
O¹ | P³ | 23–. Apostrophe to the People.
O¹ | Q³ | –23-27. Reason.

**21** Fear not. Fig. *Apostrophe*. Ap. 6.
land = soil. Heb. *'ădāmāh*. See note on 1. 10.
will do great things. Greater than the foe himself (*v.* 20).

**22** Be not afraid, &c. Fig. *Apostrophe* (Ap. 6), as in *v.* 21. Cp. 1. 18, 20.
pastures, &c. Cp. 1. 19.
strength = abundance.

**23** Be glad, &c. Fig. *Apostrophe* (Ap. 6), to the people. children = sons.
moderately = in due measure. Ref. to Pent. (Lev. 26. 4. Deut. 11. 14; 28. 12). Ap. 92.
in the first month = [as at] the first, or [as] aforetime. Obviously, the two rains do not come in one and the same month.

**24** floors = threshing-floors.
wheat = corn.
fats = vats. Anglo-Saxon (northern) *faet*, (southern) *vat* = a vessel, or cask. Lit. = that which contains. Heb. *yeḳeb* = the reservoir for receiving the wine; not *gath*, the press where the grapes are pressed. See note on Isa. 5. 2. **25** restore: make good.
locust, &c. See note on 1. 4.
My great army. Here the symbol, and what is symbolized, are joined together, and the army of men (*vv.* 11, 20) is implied by the Fig. *Hypocatastasis* (Ap. 6).

**26** ye shall eat, &c. Ref. to Pent. (Lev. 26. 5). Ap. 92.
eat = eat on.
praise, &c. Ref. to Pent. (Lev. 19. 24. Deut. 12. 7; 16. 11; 26. 11). Ap. 92.
shall never be ashamed. This is repeated at the end of the next verse by the Fig. *Epistrophe* (Ap. 6) for emphasis. Not "a copyist's error", as alleged.

**27** ye shall know, &c. Ref. to Pent. (Lev. 26. 11-13. Deut. 23. 14). Ap. 92. Cp. Ezek. 37. 26-28.

**2. 28-32** (O², above). SPIRITUAL BLESSINGS. (*Introversion.*)

O² | R | 28, 29. Afterward. After the restoration. Gifts from God.
O² | S | 30, 31. Before the day of the LORD.
O² | *R* | 32. Afterward. After the restoration. Deliverance from God.

**28** afterward: i.e. after the "good bestowed" had begun to be enjoyed (2. 21-27, O² above): for the nation had been restored under Ezra and Nehemiah; "the light had sprung up" (Isa. 42. 7. Matt. 4. 12-16. Luke 2. 32); "the days of the Son of Man" were then present (Luke 17. 22). "Afterward" would come the days of the Spirit; and "this is that" which was seen on "the day of Pentecost", when Joel 2. 28, 29 began to be fulfilled. Had the nation repented at the summons of Peter in Acts 3. 18-26, "all things which God had spoken by the mouth of all His holy prophets" would have been fulfilled, including Joel 2. 30, 31, and 32 (S and *R*). Mal. 4. 5 also would have been taken of John the Baptist *if they had received it* (Matt. 11. 14): the Heb. *'achărēi-kēn* always referring to what follows. I will pour out My spirit. Note the Fig. *Epanadiplosis* (Ap. 6) used to emphasise the statement included within this sentence, and the repetition of it at the end of *v.* 29. spirit. Heb. *rūach*. Ap. 9. This must be put by Fig. *Metonymy* (of Cause), Ap. 6, for the "power from on high", or spiritual gifts. See note on Acts 2. 4. God the Holy Spirit cannot be "poured out". all flesh. Put by Fig. *Synecdoche* (of Genus), Ap. 6, for all sorts and conditions of men, as described in the words which follow. and your daughters. Women are not excluded from spiritual gifts. prophesy. Not necessarily foretelling, but forthtelling, by speaking for God. Only such as were thus called and gifted could be His spokesmen. Cp. Num. 11. 16, 17, 29. See Ap. 78. **29** servants, &c. Any whom God might call. Elisha was a ploughman, Amos a herdsman. **30** I will shew. Cp. Matt. 24. 29. Mark 13. 24. blood, and fire. These are symbols of Divine judgment; not of salvation by grace. **31** the terrible, &c. This is the time for the fulfilment of Joel's prophecy. Cp. 2. 1, 11. Mal. 4. 5. **32** in mount Zion. Cp. Isa. 46. 13; 59. 20. Obad. 17. Zech. 14. 1-5. Rom. 11. 26. Jerusalem. As distinct from Mount Zion. See Ap. 68. deliverance = a delivered remnant. Cp. 2. 3. as = according as. hath said: by Joel and other prophets. remnant = an escaped set. shall call = is going to call.

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**3** °For, °behold, °in those days, and in that time, when I shall °bring again the captivity of Judah and Jerusalem,

2 °I will also gather °all nations, and will bring them down into °the valley of °Jehoshaphat,

U¹ and °will plead with them there for °My People and *for* °My heritage °Israel, whom they have scattered among the nations, and parted My land.

3 And °they have cast lots for My People; and have given a boy for an harlot, and sold a girl for °wine, that they might drink.

V¹ 4 Yea, and what have ye to do with Me, O Tyre, and Zidon, and all the °coasts of °Palestine? will ye °render Me a recompence? and °if ye recompense Me, swiftly *and* speedily will I return your recompence upon your own head;

5 Because ye have taken My silver and My gold, and have carried into your temples My goodly °pleasant things:

6 The °children also of Judah and the °children of Jerusalem have ye sold unto °the Grecians, that ye might remove them far from their border.

7 [1] Behold, °I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the [6]children of Judah, and they shall sell them to the °Sabeans, to a °people far off: for °the LORD hath spoken *it*.

T² 9 °Proclaim ye this among the °Gentiles; °Prepare war, wake up the mighty men, let all the °men of war draw near; let them come up:

10 °Beat your plowshares into swords, and your °pruninghooks into spears: let the weak say, "I *am* strong."

11 °Assemble yourselves, and come, [2]all ye °heathen, and gather yourselves together round about: °thither cause °Thy mighty ones to come down, O [8]LORD.

12 Let the [11]heathen be °wakened, °and come up to [2]the valley of [2]Jehoshaphat:

U² for °there will I sit to judge all the heathen round about.

V² 13 °Put ye in the °sickle, for °the harvest is ripe: come, °get you down; for the °press is full, the °fats overflow; for °their °wickedness *is* great.

T³ 14 °Multitudes, multitudes in the valley of °decision:

U³ for °the day of [8]the LORD *is* near in the valley of °decision.

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Mic. 4. 3, when Hos. 2. 18 shall be fulfilled.

**3. 1-16-** (N², p. 1227). EVIL REMOVED.
(*Extended and Repeated Alternation.*)

N² | T¹ | 1, 2-. Assemblage.
U¹ | -2, 3. Place and Act. "I will plead."
V¹ | 4-8. Judgment. Threatened.
T² | 9-12-. Assemblage.
U² | -12. Place and Act. "I will judge."
V² | 13. Judgment. Executed.
T³ | 14-. Assemblage.
U³ | -14. Place and Act. Time.
V³ | 15, 16-. Judgment. Threatened.

**1 For.** Binding this portion to what immediately precedes.
**behold.** Fig. *Asterismos*. Ap. 6.
**in those days, &c.** The prophecy, instead of contracting, widens out to the final judgment of the nations (Matt. 25. 31-46, "when the Son of Man shall come in His glory . . . and sit upon the throne of His glory"). There is no resurrection in this chapter or in that. Here we have the nucleus of the nations of Rev. 21. 24.
**bring again the captivity.** The idiom for restoring the fortunes of. Ref. to Pent. (Deut. 30. 3). Ap. 92. Cp. Job 42. 10. Ps. 126. 1, 4. Ezek. 16. 53, &c. Amos 9. 14.
**2 I will also gather.** Cp. Zech. 14. 2-4.
**all nations.** Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for representatives or people from all nations.
**the valley of Jehoshaphat.** Between Jerusalem and the Mount of Olives. The name then existing is still preserved in the village of *Sh'afat*; now the *Wady Sitti Miriam* and *Wady Far'aūn*. Mentioned only here, and in *v.* 12; the event recorded in 2 Chron. 20. 21-26 being typical of this scene of the future judgment of the nations. Note "to this day".
**Jehoshaphat** = Jehovah hath judged.
**will plead with them** = will judge them. Note the Fig. *Paronomasia* (Ap. 6) for emphasis. Heb. *yᵉhōshāphāṭ vᵉnishpaṭṭī*. Cp. Isa. 66. 16. Ezek. 38. 22.
**My.** Note the force of this pronoun when Jehovah calls Israel again "*Ammi*" (Hos. 2. 23). The judgment of Matt. 25 turns on how the nations had treated "My brethren", and not upon the grounds of justification by faith.
**My heritage.** Ref. to Pent. (Deut. 32. 9). Ap. 92.
**Israel.** Note this; not merely Judah, but the twelve-tribed nation.
**3 they have, &c.** This describes past sufferings. Cp. Obad. 16. Nah. 3. 11.
**wine.** Heb. *yayin*. Ap. 27. I.
**4 coasts** = circuit, or region.
**Palestine** = Philistia.
**render** = pay back. Cp. Ezek. 25. 15-17.
**if** = though.
**5 pleasant things** = things of desire, or valuable things. Cp. Dan. 11. 38.
**6 children** = sons.
**the Grecians.** Heb. the sons of the Greeks.
**7 I will raise, &c.** Cp. Isa. 43. 5, 6, with 49. 12. Jer. 23. 8.
**8 Sabeans.** Defined as a distant nation. See note on Job 1. 15.
**people** = nations.
**the LORD.** Heb. Jehovah. Ap. 4. II.
**9 Proclaim, &c.** Cp. Isa. 8. 9, 10. Jer. 46. 3, 4. Ezek. 38. 7. **Gentiles** = nations.
**Prepare** = Hallow.
**men.** Heb. pl. of *'ĕnōsh*. Ap. 14. III.
**10 Beat your plowshares, &c.** This precedes the opposite command to be given after this in Isa. 2. 4 and
**pruninghooks:** or, scythes. **11 Assemble yourselves.** Cp. 3. 2. Heb. *'ūshū* = haste ye, as in Sept. and Vulg. Occurs only here. **heathen** = nations. **thither.** To the valley of Jehoshaphat. **Thy mighty ones.** Cp. Ps. 103. 20. Isa. 13. 3. **12 wakened.** Cp. 3. 2. **and come up.** Cp. Pss. 96. 13; 98. 9; 110. 6. Isa. 2. 4; 3. 13. Mic. 4. 3. **there will I sit, &c.** See *v.* 2. **13 Put ye in the sickle.** Cp. Matt. 13. 39. Rev. 14. 15, 18. **sickle** = vintage-knife. Heb. *maggāl*. Occurs only here and Jer. 50. 16. **the harvest** = the vintage. Cp. Jer. 51. 33. Hos. 6. 11. **get you down** = go in: i.e. into the winepress = tread ye. **press.** Heb. *gath*. **fats.** Heb. *yekeb*. See note on 2. 24. **their.** The 1611 edition of the A.V. reads "the". **wickedness.** Heb. *rā'a'*. Ap. 44. viii. **14 Multitudes.** Note the Fig. *Epizeuxis* (Ap. 6), to express "great multitudes". **decision** = threshing: i.e. judgment. Cp. Isa. 41. 15. **the day, &c.** Defining the time as well as the place. Cp. 2. 1.

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15 °The sun and the moon shall be darkened, and the stars shall withdraw their shining.
16 °The LORD also shall °roar out of Zion, and utter His voice from Jerusalem; and °the heavens and the earth °shall shake:

M³ °but [8]the LORD *will be* the °hope of His People, and the °strength of the [6]children of [2]Israel.
17 °So shall ye know that ℑ *am* [8]the LORD your °God [21]dwelling in Zion, °My holy mountain: then shall Jerusalem be °holy, and there shall °no °strangers pass through her any more.
18 And it shall come to pass in °that day, *that* the °mountains shall °drop down °new wine, and the °hills shall flow with milk, and all the °rivers of °Judah shall flow with waters, and °a fountain shall come forth of the house of [8]the LORD, and shall water the valley of °Shittim.

N³ 19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the °violence *against* the [6]children of Judah, because they have shed °innocent blood in their land.

M⁴ 20 But [18]Judah shall °dwell for ever, and Jerusalem from generation to generation.
21 For I will °cleanse their blood *that* I °have not °cleansed: for [8]the LORD °dwelleth in Zion.

**15** The sun and the moon, &c. Cp. 2. 10, 31.
**16** The LORD = But Jehovah. Ap. 4. II.
roar out of Zion. Cp. Jer. 25. 30. Ezek. 38. 18-22. Amos 1. 2. **roar** = thunder.
the heavens . . . shall shake. Cp. 2. 10. Hag. 2. 6.
but the LORD. Cp. Isa. 51. 5, 6.
hope = refuge.
strength = stronghold.
**17** So shall ye know, &c. Cp. 2. 27. See note on Ezek. 6. 7.
God. Heb. Elohim. Ap. 4. I.
My holy mountain. Cp. Dan. 11. 45. Obad. 16. Zech. 8. 3.
holy = holiness. See note on Ex. 3. 5.
no strangers. Cp. Isa. 35. 8; 52. 1. Nah. 1. 15. Zech. 14. 21. Rev. 21. 27. **strangers** = foreigners.
**18** that day. Cp. *v.* 1.
mountains . . . hills. Cp. Amos 9. 13.
drop down = distil.
new wine = sweet wine, or mead. Heb. *'aṣīṣ*. Ap. 27. V.
rivers. Heb. *'aphīḳīm*. See note on "channels", 2. Sam. 22. 16.
Judah. The country; not the People.
a fountain, &c. Ezek. 47. 1. Zech. 14. 8. Rev. 22. 1. See Ap. 68.
Shittim = the acacias. Ref. to Pent. (Num. 33. 49). Ap. 92.
**19** violence against. Genitive of Relation. Ap. 17. 5.
innocent blood. Ref. to Pent. (Deut. 19. 10; 27. 25).
**20** dwell = remain, or be established.
**21** cleanse . . . cleansed = clear . . . cleared. This could be done only by avenging it; for God will "by no means clear the guilty" (Ex. 34. 7. Num. 14. 18); and Egypt, Edom, &c., were guilty (*v.* 19), and are not to be "cleansed", but punished for shedding Judah's blood. The Heb. *nāḳāh* is not used of cleansing, naturally or ceremonially. Not the same word as Isa. 4. 4. The Sept. and Syr. render it "make inquisition for" in 2 Kings 9. 7; and evidently read *nāḳam* = to avenge (akin to *nāḳah*). This would be a vivid ref. to Pent. in Deut. 32. 42, 43, the parallel event. Cp. Rev. 6. 10, 11. **have not** = had not. **dwelleth in Zion** = is about to make His dwelling in Zion. Thus ending like Ezekiel (Ezek. 48. 35), Jehovah Shammah. Cp. 3. 17. Ps. 87. 3. Rev. 21. 3.